1:Williams E,G-5 (1923-1925) 1930
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derivation of the word. It was observed that *otohu* was the name given to the 'male' flute at Wasida, though this seems to throws no light on its meaning. More interesting perhaps is the fact that among the Baruga, southern neighbours to the Orokaiva, *kotopo* means a clan badge; and that this badge commonly takes the form of some arrangement of white ovulum shells which are presented to the initiates (fixed to their arms or legs) when they emerge from seclusion. It is not impossible that the Orokaiva *otohu* (or *kotopo*) —although it has no clan significance—should have been originally identical with the clan badge of the Baruga.

Girls' Puberty Seclusion

The puberty seclusion of girlhood together with the formal ceremony of emergence may be treated separately, although they are in principle similar to the initiatory seclusion and the début which have been described in the foregoing pages. This last section should be regarded as an appendix to the present chapter.

As explained on p. 184, the girl enters seclusion directly her first menses appear. After a term of varying length she makes a début similar to that of the initiates and receives her *kokumbari* or feather decorations. She may be content with this, marry, and never pass through her initiation. But very commonly she will qualify for initiation and an *otohu*, and this will necessitate a second seclusion among the initiates. It is the first, or puberty initiation, which I shall now briefly describe.

The girl is confined in a specially constructed compartment of the house. I have cases in which this was variously the house of her father, her maternal uncle, and her husband's father (for a girl may go to the house of her husband's father before she has reached the age of puberty). She is commonly confined alone, though, if by a happy coincidence several girls in the neighbourhood reach this point of development at about the same time, it will be arranged that they come down out of their seclusion on one and the same occasion. It thus happens that the duration of their confinement varies considerably, one girl having to wait for another.

2: Williams E, G-5 (1923-1925) 1928
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the ethics of angling. The roots of this plant (and in less degree the leaves and stem) yield a white sap which has strong poisonous properties, and which in many known cases has been made a means of suicide. The suggestion, however, that this might be added to the food of an enemy has been laughed to scorn whenever I have made it. The intended victim, I have been assured, would immediately notice the taste and smell—slight but distinctive—of the plant, and would refuse to eat the food.[1]

The native evidence as to the vine *Anisi* has been somewhat conflicting. Some have classed it outright as *kai*, i.e. they have included it among those evil specifics which have been dealt with in section 5; others have said it is not *kai* because its fatal or morbific properties are perfectly obvious and above board. I have one instance in which *Anisi* was supposed to be added to the victim's food. In this case the root was crushed up and first entrusted to a woman during her menses, who was to sit on it. Being contaminated with menstrual blood it was dried and burnt to ashes in a fragment of pottery. The resultant powder was sprinkled like *aso*, i.e. ash salt, over the food of the victim. My note does not record whether the victim died, and I have no explanation of the part which the menstrual blood was to perform. It remains somewhat doubtful whether the *Anisi* was present in the right form or quantity to be fatal. I have another instance in which *Anisi* was used in sorcery, but this time it was not introduced into the victim's stomach but merely into the bamboo 'bottle', where maybe its deadly qualities worked just as well. In fact one might tell when *Anisi* had been used against a man in this way: his dead eyes had a way of bulging out of his head like those of a poisoned fish.

Another recognized poison is the cycad called *Puga*. The fruit must be allowed to remain in running water for

[1] Derris root, i.e. of *Derris elliptica* Bentham (Leguminosae), is, however, said to 'kill fish in a dilution of 1 to 25,000 of water'. Vide Castellani and Chalmers, *Manual of Tropical Medicine*, p. 188.